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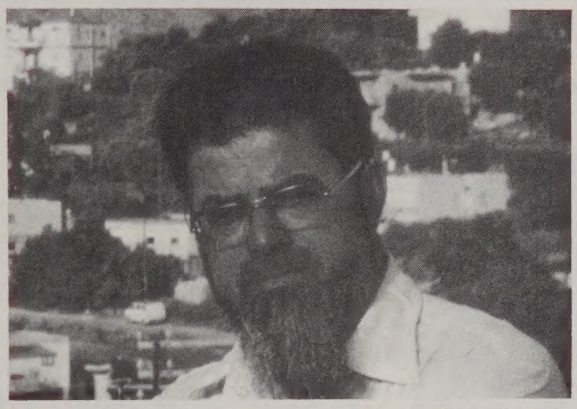

One sign of holiness and hope encountered by the UCC - Disciples delegation to the Middle East: Fr. Elias Chacour, in the Arab village of Ibillin in Israel.

UCC Responds to Africa Hunger Crisis

esponse by members of the United hurch of Christ to the Africa hunger isis is resulting in the largest financial re- onse to any single appeal ever issued by e United Church Board for World Minis- ies. Since making the special appeal in ovember, 1984, UCBWM has received er $1,325,000 in special gifts designated r Ethiopian/African hunger relief. This gure is more than double any other disas- r response from members of the United hurch of Christ.

Rev. Lloyd G. Van Vactor, General ecretary of the UCBWM Division of orld Service, reports that all these direct- d gifts have been channeled to assistance Africa through Church World Service CWS) and the Eritrean Relief Commit- e. UCBWM has also made grants from ne Great Hour of Sharing contributions the Sudan Council of Churches for mergency assistance in that country, as ell as for agricultural and water resource evelopment efforts in Ghana, Togo, ambia, and Zimbabwe.

News of the crisis in Ethiopia that began eceiving mass media attention last October was not news to church agencies. Termed the "quiet crisis" by church relief and development leaders because of the inability to attract serious attention to the tragedy occuring in many African countries, it was finally brought home to the American public through a newscast from a major television network.

UCBWM through CWS and the Eritrean Relief Committee has been dealing with the crisis through small-scale development efforts in Ethiopia and other African countries for several years. Over the past year with money from the United Church of Christ and other member denominations, CWS has provided over $8 million worth of emergency and on-going program assistance to 22 African countries. This assistance includes both cash and material aid shipments. During this same time other church groups, which have formed a coalition called the Churches Drought Action in Africa, have spent over $200 million in assistance to 40 African countries. The organization's membership is composed of Catholic and Protestant church groups, as

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Signs of Tragedy and Holiness

Among the thousands of pilgrims who observed Holy Week in Jerusalem this year were six UCC and Disciples of Christ executives. Although we did savor the pilgrimage aspect of our visit to the Middle East, ours was also a pilgrimage of the present, an attempt to identify "the things that make for peace" in a region that has already experienced a plenitude of war.

Our pilgrimage carried us to Damascus, Amman, Israel, and the Occupied West Bank. Two of us also included Istanbul in our itinerary. We met with church leaders and political figures, and in the course of our journey we experienced both the tragedy of the contemporary Middle East and the continuing holiness of the Holy Land.

There was, for example, the murder of an Israeli settler in the marketplace of the West Bank city of Ramallah, and the subsequent collective punishment imposed on the citizens of Ramallah in the form of a severe curfew and the closure of over 20 shops for the next two months. The shutters of those shops bore a spray-painted

Continued on Page 16, Column 2

ISSUE PERSPECTIVE . . . SOUTH AFRICA: ESCALATING CONFRONTATION—SEE PAGES 6 & 7

ontinuing the Missionary Herald, founded 1805.
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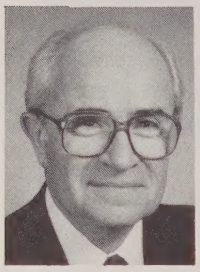
Message from the EVP



Being in Jerusalem during Holy Week generated some haunting feelings for me and, once again, called me back to affirm that hope is not the product of human effort—but finds its tap-root in the gifts of God's grace.

I was part of a small United Church of Christ and Christian Church (Disciples of Christ) dialogue group—visiting churches, church leaders, and mission work in the Middle East. Our schedule brought us into Jerusalem for Maundy Thursday. In a powerfully unique way I found myself captured with a sense of holy presence as I joined a procession that evening moving from a place in the Old City near that ancient "Upper Room" to the Garden of Gethsemane, where we all watched in the candlelight and shared together in prayer. And I suspect we all felt the pain and tears of Jerusalem as its lights blinked in the distance—burdened with the division and heartache of the Israeli-Palestinian conflict.

A beautiful Palestinian Christian woman had said to us earlier that day—"I used to think I could partly accept our Palestinian situation—by feeling the horror and pain of the Holocaust. But now, in Lebanon—I see new victims, beside the old victims—and I know that one obscenity does not justify another obscenity. To the people of the United States I would ask, can you recognize that Palestinians are people? They hurt and suffer and dream and hope and love. Will you see them? Will you affirm them? And will your government talk to them? A nation needs to take other people seriously. The United States does not take the Arab people seriously—and I plead with you, help your government to see us—to notice us and to know that we are human and part of God's creation."

Those words were very real to me on Maundy Thursday evening as I prayed in the Garden of Gethsemane. I felt the presence of the one who wept over Jerusalem many centuries earlier—the one who talked about the ways of peacemaking.

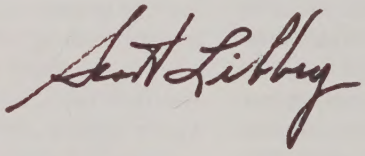
We have eyes and we see not!

We have ears and we hear not!

He asked us all to watch with him, and certain words seemed to ring clearly in the evening air—"inasmuch as you have done this unto one of the least of these, you have done this unto me!"

"Can you recognize that Palestinians are people?—will you talk to them?"

Holy Week 1985 seemed, in some ways, so far removed from that first breaking of the bread and pouring of the wine and yet—at the same time—so near! Then, and now, the prayers and hopes for peace turned to God's grace. Then, and now, we are called to join our lives to help those prayers and hopes become reality. □



175th Anniversary to be Highlighted June 30

In the celebration of the 175th anniversary of the United Church Board for World Ministries, UCC conferences and congregations are urged to plan special events on Sunday, June 30, which is the Sunday nearest the actual anniversary date. It was on June 29, 1810, that the General Association of Massachusetts voted in a meeting at Bradford, MA, to establish the American Board of Commissioners for Foreign Missions, the first organized foreign mission agency in North America. Also on June 30 the new executive vice president of UCBWM, Dr. Scott S. Libbey, will be installed as part of the Sunday morning worship service at General Synod 15 in Ames, Iowa, thus emphasizing the centrality of mission to the whole work of the church.

A "Mini Missionary Packet" offers a variety of helps for local churches to plan their celebration on June 30. Included are worship and sermon helps, hymns, stories for children, a copiable bulletin cover, a copiable bulletin insert "How the Board Began," and a plan for an all-church event. The Packet is available from UCBWM at a cost of $1.

Additional information about the anniversary, which is being celebrated under the theme "Year 175: World Ministries, Rediscovery and Recommitment," and about special resources available for its observance can be found in the previous issue of the *Whole Earth Newsletter.* □

A MEDICAL-DENTAL MISSION TO HONDURAS

A visit to a church in Iowa by UCBWM missionary Dr. Joyce Baker three years ago planted the seed of an idea which this spring resulted in a volunteer health team mission for short-term medical and dental service in the clinic which Dr. Baker supervises in the remote village of Subirana, Honduras. The team consisted of a medical doctor, two dentists, a nurse, and the organizer of the venture, UCBWM corporate member Eileen Kruse, of Ackley, IA. Besides transporting themselves to Honduras, the team took advantage of their trip to take along medicines and supplies, seeds, used children's clothing, and a small (36-pound) brick-making machine, all items needed to assist in the varied activities of our partner-church in Honduras.

While one dentist and the nurse spent each day traveling with Dr. Baker to yet more inaccessible villages to provide care in areas which had seldom had professional medical service, the second dentist and the doctor saw patients in the Subirana clinic itself. Dental patients could be treated during daylight hours only due to the lack of electricity. Instruments were scrubbed and sterilized in cold antiseptic solution and layed out again on the card table, utilizing the sun also for sterilization. Fortunately cold running water was available. Three patients at a time were brought to the dentist. Each one was examined and anesthetized in areas where extractions were to be done. Analgesics and antibiotics were from the supply brought along by the team. A straight wooden chair set outdoors on four cinder blocks served as the dental chair. There were many caries in most mouths. At the end of five days 270 patients had been seen and treated by the dentists, and 1,060 teeth and root tips extracted.

Our dental patients ranged from about age five to the elderly. Practically all were non-complaining and seemed to have a high pain tolerance. One apprehensive grandmother came forward after she heard about "the dentist with the gentle hand." She had several extractions and was pleasantly surprised at the near painless dentistry that we offered. Of course, it was nice to have walking advertisements of our work. That no doubt contributed to our constant stream of patients all week long.

The doctor also had a steady stream of patients with a variety of ailments ranging from epilepsy to nutritional problems. Medicines were prescribed when needed. Vitamins were distributed, especially to the children. By the end of the week, approximately 200 patients had been seen and treated by the doctor. Many had walked long distances to reach the clinic. Others came on horseback or by truck. At times entire families came together.

The "mobile team" returned each night, tired and sun-burned, but excited about their work. Dr. Baker treats patients with a variety of health problems—scabies, anemia, worms, and parasites. Powdered milk was packaged each morning at the Subirana clinic to take along to the villages for pregnant and breast-feeding women.

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Medical consultation at Subirana clinic, with Dr. H.O. Stoutland, of Ackley, IA, and UCBWM Volunteer Alan Day as interpreter.

The most complete and up-to-date source of information about UCBWM personnel and programs around the world is the new UCBWM *Annual Report and Calendar of Prayer* for 1985-86, which should be made available to all the key leaders of your church. This year's *Annual Report and Calendar of Prayer* focuses special emphasis on UCBWM's 175th anniversary. The cover features a map of the world of 1810—the year of the Board's founding. Order additional copies of the *Annual Report and Calendar of Prayer* from:

Interpretation
United Church Board for World Ministries
475 Riverside Drive, 16th Floor
New York, NY 10115.

A donation of $1.00 is appreciated. □

Missionaries' Notebook

AUSTRIA

Gilbert and Lois Miller *reside in Vienna, where he serves as Parish Minister to the Vienna Community Church.*

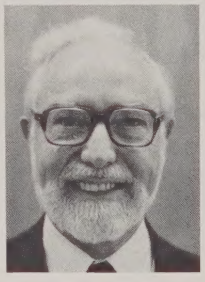
If you mention Vienna to people, the name tends to conjure up images of faraway places, glamour, and adventure. Some people recall the international character of the city, its scenic places, cafes, restaurants, and museums, while others think of Vienna as the setting for spy stories or international intrigue. Still others might think of Julie Andrews in *The Sound of Music* and scenes from the majestic mountains of the Alps.

Actually, our congregation here is itself a mission and not a well-established or formal body or typical church. We own no property but rent the facilities of the Inner-City Parish of the Austrian Reformed Church. The membership is composed of expatriates and sojourners from around the world, all of whom speak English and gather for the purpose of worship in the English language. Thus there is a rich diversity of persons, races, and nationalities. Some English-speaking people, sadly, have reversals of fortune while here. Accidents or illness or tragedy befall them, as is the case anywhere, and the ministry of the church includes them. Every day is different and we continue to meet new people. The worship experiences on Sunday are unique, enhanced by a choir composed of music students and professionals.

TAIWAN

Barbara and Sterling Whitener *both teach at Tainan Theological Seminary in Tainan.*

The celebration of Holy Week and Easter in the church in Taiwan combines ancient Chinese customs with Christian faith. We joined in one uniquely Chinese service which was held in the Christian Cemetery. As Easter follows the lunar calendar, Good Friday always comes on the annual "Grave Sweeping Day," celebrated by the Chinese for many generations as a part of their ancestor worship. Christians in Taiwan have Good Friday services in their churches, but on Holy Saturday they gather at the Christian Cemetery to clean up the graves, place fresh flowers, and remember their loved ones who are buried there. Nearly a thousand Christians from Tainan gathered for the very meaningful service of scripture, song, and preaching. The minister referred to family members who had gone before. Tribute was given the six missionaries who had helped bring the Gospel to this land 120 years ago and who had died here. A women's choir from one of the churches

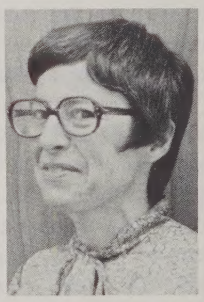


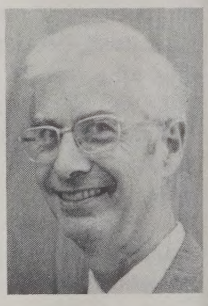
sang several numbers during the service and an offering was taken to help keep up the cemetery. It is very difficult to secure land for burial in Taiwan today. This large, crowded cemetery is adjacent to the Tainan Airport. Establishment of the cemetery here was permitted because, if extension of the runways ever becomes necessary, the Government will easily be able to take over this land. Cremation is practiced widely. We came away from the service rejoicing with our fellow worshipers that the Holy Saturday service could combine the best of two traditions, a sincere respect which all Chinese have for their forebears and family members who have died and the Christian understanding of the resurrection in Jesus Christ. The theme of the sermon was that the 120-year history of the church in Taiwan was one of assurance that God is with all who believe.

ZAMBIA

Nancy and Richard Sales *are completing their term of service with the United Church of Zambia in Kitwe.*

This year a young African pastor made a gift of himself. For the past two years Dick has worked for Theological Education by Extension in Zambia (TEEZ) and during that time the program has grown. What was really needed, though, if leadership education was to flourish was a Zambian director. Twice there were appointees. Twice they decided at the last minute not to leave the secure, though not well-paid, parish work for the uncertainty of directing an educational program. Finally in January, 1984, Dick was approached by the Rev. Benson Chongo, a very competent and much respected pastor, chairman of his consistory, lay leadership officer in his Presbytery, a man with ideas and imagination. Dick did not know what that quiet approach meant then. In April Rev. Chongo was appointed Director of TEEZ and accepted. At that same meeting he was offered a scholarship to study overseas, the very plum of offers made to very few, almost a sure sign that he was destined for promotion to significant positions in the church. He turned it down in favor of the TEEZ appointment.





In the short time that Rev. Chongo has been directing TEEZ, he has participated in a variety of courses at the Mindolo Ecumenical Center down the road from his new office. This has been a time of transition for him, being a "new boy" in a different Presbytery and lacking a parish, a change that would have been discouraging to someone who did not really want to give himself to the lay leaders of his church in a direct and educative way. In the context of Africa it is not easy exchanging the face-to-face daily contact of the parish for correspondence and desk work. Also, the work TEEZ does is regarded with mixed feelings by some of Rev. Chongo's fellow pastors, a few of whom would prefer to have their lay leaders not know enough to question them in sensitive areas.

Book Review

ADVOCATE OF UNDERSTANDING: Sidney Gulick and the Search for Peace with Japan, by Sandra C. Taylor (Kent State University Press, 1985)

Sidney Gulick (1860-1934) was one of the most remarkable members of an extraordinary dynasty of Board missionaries which began when Peter and Fanny Gulick sailed to Hawaii in 1927. After serving in Hawaii nearly fifty years without a furlough, they moved in 1875 to Japan, when work began there, and ended their lives in Japan. Seven of their children became missionaries of the Board. Luther, the first-born, who served in Micronesia, was the father of Sidney. Three of Sidney's children in turn became missionaries, and through various collateral lines the family today numbers at least two members in active service overseas, adding to the more than a millenium of Gulick mission involvement.

Sidney Gulick's career was almost entirely devoted to the Japanese people. From 1887 to 1913 he was an evangelistic and educational missionary in Japan. Then from 1914 until retirement in 1934 he pioneered the work of the US Federal Council of Churches in social issues. He was also a key leader in the development of an international and ecumenical peace movement. An indefatigable traveler and persuasive speaker, he was termed by one observer "a mass movement all by himself." He was a scholar and writer of distinction, author of more than twenty books and dozens of articles. Never one to shrink from controversy, Gulick helped introduce the theory of evolution to Japan, insisting on the compatibility of science with Christianity. He was an expert on the culture of his adopted country and a major interpreter of it to the West, as well as an ardent proponent of Wilsonian internationalism.

There was a profound irony in Gulick's career arising from his double commitment to Japan and to world peace. He understood Japan so well and identified himself so deeply with the reactions of Japanese to the raw racial prejudice against them that he found it very difficult to be equally clear-sighted about Japanese expansionism and militarism. He stressed continually the danger of conflict and even war arising from American discrimination. But as Japan did in fact move toward a militarized society, he was reluctant to recognize that a brutal chauvinism was taking hold on the nation for which he had been so ardent an advocate.

In the end Gulick had to experience the tragedy of the Pacific War but died before the post-war reaction which finally brought repeal of the ban on Japanese immigration in 1952 and the development of remarkably close relations between the US and Japan. Sidney Gulick began life on a remote Pacific island, nourished on coconut milk because his mother could not nurse him. He faced adversity all his life, yet never lost heart. His public story is an inspiring one, and the personal story which this book also tells reveals a very human person whom one would both admire and love. □

—David M. Stowe
UCBWM Executive Vice President Emeritus

FRIENDSHIP PRESS MATERIALS AVAILABLE

The 1985-86 interdenominational mission study themes of Friendship Press, the agency of the National Council of Churches which publishes resources for mission education, are "Native Peoples of North America" and "Caring for God's Earth." The geographical theme, "Native Peoples of North America," features as the basic book *Stories of Survival,* Conversations with Native North Americans, edited by Remmelt and Kathleen Hummelen, and offers also a filmstrip, map, children's book, and leaders' guides. The basic book for the parallel theme, "Caring for God's Earth," is *Pro-Earth,* Readings on Current Land and Water Issues in the Global Environment.

Use of these materials during the coming year will inform your congregation more fully about the specific areas of this year's mission emphasis and will also stimulate a greater sensitivity to the issues and concerns of mission as a whole. For more detailed information and to purchase materials, request a copy of the Friendship Press Annual Announcement from:

Friendship Press Distribution Office
P.O. Box 37844
Cincinnati, OH 45237. □

THE POSITION OF INTERN IN THE UCC HUNGER ACTION OFFICE will again be available for the coming year, starting on or around September 1, 1985. The Intern's responsibilities include involvement in hunger education, church mobilization, and a public policy network of this office.

The Intern is directly responsible to the Hunger Action Coordinator and relates to UCC Conferences, UCC national staff and agencies, and ecumenical organizations. Compensation for this 10-11-month Internship is $850 per month, less Social Security and other taxes, with optional medical and dental coverage. Room and board are the Intern's own responsibility. Work-related expenses, including travel, are covered by the office.

For more information write or call:

Rev. Neill Richards, Coordinator
UCC Hunger Action
475 Riverside Drive, 16th Floor
New York, NY 10115
(212-870-2951).

The deadline for application is June 14, 1985. UCBWM is an equal opportunity employer. □

Issue Perspective . . .

UCC General Synod 14 in 1983 in its Resolution on Investment and Corporate Responsibility with Regard to South Africa "reaffirms its solidarity with all of the people of South Africa in the pursuit of freedom and justice." While endorsing an activist shareholder approach to promote social change, it also recommends that, if corporate social responsibility initiatives are pursued over a prolonged period without positive effect, church investors then consider divestment. The resolution further calls on the US government to enforce stringently existing export regulations, repeal the 1982 liberalization of export regulations, refuse to authorize licenses for the sale of high technology, cut off nuclear exports, and oppose further loans by the International Monetary Fund to South Africa. In another Resolution, General Synod 14 expresses support for the South African Council of Churches and its programs.

General Synod 15 this year is expected to take further action in regard to South Africa, with particular attention to issues of corporate responsibility and divestment.

CHURCH POSITIONS

Several UCC General Synods have condemned the apartheid system in South Africa as theologically and morally indefensible. The World Alliance of Reformed Churches, of which the UCC is a member, in its 1982 meeting in Ottawa, Canada, declared apartheid a "theological heresy, . . . a travesty of the gospel . . . in persistent disobedience to the Word of God." At that meeting the World Alliance suspended the *Nederduitse Gereformeerde Kerk (NGK)* and the *Nederduitsch Hervormde Kerk (NHK),* the two white Dutch Reformed Churches, because of their support for apartheid practices. Several assemblies of the United Congregational Church of Southern Africa, the partner-church of the UCC, have condemned the apartheid system. The National Conference of the South African Council of Churches also has stated that apartheid is a heresy.

NEW CRITICAL DEVELOPMENTS

- The implementation of South Africa's so-called "new constitutional dispensation" in 1984, which continues to deny Black South Africans political rights and political representation, led to widespread unrest and police violence, with at least 250 deaths and 4,000 arrests.
- In August, 1984, elections for "Coloureds" and "Asians" for the new tricameral parliament were boycotted by over 80% of these two communities. The United Democratic Front, an umbrella organization with over 700 affiliate organizations and 1.5 million members, led the successful mass boycott.
- On October 16 Bishop Desmond Tutu, then general secretary of the South African Council of Churches, was awarded the Nobel Peace Prize, focusing worldwide attention on the unjust apartheid system. On sabbatical in New York, Tutu criticized US policy, calling again for international economic pressures against South Africa to dismantle apartheid.
- On November 5 and 6 Black workers in the Transvaal region staged a massive general strike in protest against government policies. In response, the South African government detained scores of Black trade unionists and fired 6,500 workers at the government-controlled SASOL coal-to-oil plant.
- In February, 1985, the South African government conducted its biggest crackdown on opposition groups in 30 years. Seven members of the United Democratic Front and Black trade unions were detained and charged with high treason. They will join eight other United Democratic Front leaders charged last December in a trial later this year.
- In February two days of clashes with police in the Crossroads squatter camp near Capetown left 18 dead and over 200 injured, according to police estimates.
- On March 21 the police opened fire on a funeral procession in Uitenhage, killing at least 19 people and probably as many as 45.

BASIC INFORMATION: South Africa

Population:	29,000,000; African (Blacks) 72%, Whites 16%, "Coloureds" 9%, and Indians ("Asians") 3%
Area:	1,134,017 square kilometers (approximately 1/8th the area of the US)
Economy:	Exports: gold, base metals and minerals, diamonds and semi-precious stones, processed food, fruits, wool, and maize Imports: machinery, electrical equipment, transport equipment, chemicals, and allied products
Religion:	77% Christian, 13% Indigenous, 10% Other (Muslim, Hindu, etc.)
Historical Summary:	1652 Dutch settlement 1814 British colony 1910 Union of South Africa 1934 Independence as a constitutional monarchy 1961 Republic

South Africa: Escalating Confrontation

THE CONTINUING ISSUES

Rev. Beyers Naude, new secretary general of the South African Council of Churches, warns: "This year will bring more polarization between the white ruling classes and the majority of the people, more clashes between the police and striking students and workers, more injuries and deaths. . . . Unless the Government initiates clear and fundamental change, the unrest will increase—to the point where violence becomes endemic and eventually uncontrollable. . . . The United States must help us to minimize the emerging violence and maximize the chances of peaceful change. . . . The sooner the apartheid system is dismantled, the greater the hope of shortening this period of bloodshed and hastening the transition to nonracial democratic rule."

As the situation has deteriorated, the organization of the Free South Africa Movement in the US has focused American attention on South Africa to an unprecedented degree. Thousands have demonstrated against apartheid across the country, and over 1,800 people, including 18 members of Congress and Sen. Lowell Weicker, have been arrested. The Churches Ad Hoc Committee to Free South Africa has coordinated church involvement in the demonstrations and arrests, which have included many members of the UCC. Since demonstrations and arrests began in Washington, DC, on November 21, 1984, the Free South Africa Movement has spread across the US, and some important local victories have been achieved. But the goals of the Movement—the end of apartheid and a change in US policy—have not been attained. The US government remains wedded to a policy of "constructive engagement," marked by a dramatic increase in economic, military, and diplomatic ties to South Africa.

South Africa is becoming a major issue of debate in the 99th Congress. Over a dozen bills have been introduced into the House, and, for the first time, strong anti-apartheid legislation has been proposed in the Senate. Active public support is needed to ensure passage of the strongest possible anti-apartheid legislation. Some of the key bills for which we encourage your active support in the House of Representatives are:

HR 1460. Co-sponsored by Reps. William Gray (D-PA), Howard Wolpe (D-MI), Steve Solarz (D-NY), and Walter Fauntroy (D-DC), this bill bars new corporate investment in South Africa, bank loans to the South African government, Krugerrand coin imports, and computer exports to the South African government or its agencies.

HR 1133. Sponsored by Rep. Charles Rangel (D-NY), this bill bans nuclear-related exports to and cooperation with South Africa.

HR 1135. Sponsored by Rep. Charles Rangel (D-NY), this bill prohibits coal and uranium imports from South Africa and Namibia.

The key bill in the Senate is:

S 635. Co-sponsored by Sens. Edward Kennedy (D-MA), Lowell Weicker (R-CT), William Proxmire (D-WI), and Paul Sarbanes (D-MD), this bill bars new corporate investment in South Africa, bank loans to the South African government, Krugerrand coin imports, and computer exports to the South African government or its agencies. (This bill is identical to HR 1460.)

FURTHER STEPS

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you have a particular interest in this subject and would like to receive more detailed information, you may obtain additional materials by writing to:

Africa Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115.

If you would like to maintain a continuing interest in South African issues and are willing to undertake an advocacy role on these issues when needed, you may participate in the Africa network of UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from:

World Issues Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115. □

New Harrassment Threatens Church in Taiwan

An urgent call for widespread expression of concern against the heightened harrassment by the Taiwan government of the Presbyterian Church in Taiwan has been issued by the United Church Board for World Ministries. Among the 19 million people of Taiwan, there are 310,000 who belong to ten tribal groups of aboriginal people of the island. These people have been unusually responsive to the Christian message, so that nearly half the congregations of the Presbyterian Church in Taiwan (by far the largest Protestant group and our partner-church) are constituted of members of these aboriginal tribes and are known as "mountain churches." To focus attention on the recent critical developments in the struggle of these churches for their religious freedom, the Presbyterian Church in Taiwan declared Good Friday a day of prayer and fasting.

Until recently tribal land has been administered as a communal possession and sale has been forbidden. With the lifting of such legal restrictions, family holdings have been recognized, but community acreage has been claimed by the central government. Declaring mountain churches a product of foreign initiative (historically indefensible), therefore non-Taiwanese and not qualified to own property, the government is levying steadily escalating rentals which threaten the economic viability of the mountain churches.

At the same time, there is renewed pressure from the government against the use (in any public meeting) of anything but Mandarin Chinese language. With the great majority of Taiwanese (more than 80% of the population) and tribal Christians using Bibles and hymnals written in a romanized version of those languages, such a government order could be a crippling blow to many churches. The younger generation (Taiwanese and mountain) has been educated in Mandarin, but even they use the historic languages of Taiwan in their homes and village life.

In a succession of statements over the last fifteen years, the Presbyterian Church in Taiwan has called for self-determination for *all* the people of Taiwan (mainlander and Taiwanese alike). Whatever the decision regarding their future, they feel they have a God-given right to a voice in the final decision—a voice currently denied the Taiwanese majority.

It is believed that a Taiwan government, sensitive to changes in its image on the international scene, must be made aware of the fact that its most recent harrassment of Presbyterian congregations has not gone unnoticed. Expressions of concern from friends all around the world are critically needed to oppose this denial of basic human rights. □

UCBWM STUDY TOURS

Consider participating in the life-changing learning experience of a UCBWM Study Tour:

CENTRAL AMERICA STUDY TOUR, July 16 - August 1, 1985. Central America is a region characterized by deep-seated conflict and overwhelming human need. This tour includes one week in Nicaragua, four days in El Salvador, and one week in Costa Rica. Participants will learn about the context in which the church functions in Central America, become familiar with the church's social development ministries with marginalized people, dialogue with seminarians and young adults (the church in Central America is unique in the youthfulness of its membership, about 50% of whom are under 21) on current critical issues, and examine US policy toward the region. The cost is $1,450 per person, from Miami. Priority will be given to UCC members who are seminary students or faculty, or under age 35. If interested, contact Susan Peacock or Ali Nebot, UCBWM, (212) 870-2833.

EASTERN EUROPE STUDY/DIALOGUE TOUR, July 27 - August 17, 1985. This visit to churches in East Germany, the Soviet Union, and Czechoslovakia offers participants a personal acquaintance with the problems and opportunities Christians in Eastern Europe face and the chance for discussion with church leaders of mutual concerns and means of cooperation. The all-inclusive cost is $2,800 per person, double occupancy, from New York. This opportunity is open to all who share a concern for the development of East-West understanding and for exploration of the churches' role in peace-making. For reservations or further information, contact Rev. Kenneth Ziebell, UCBWM, (212) 870-2509.

IN EL SALVADOR: Either Neutral or Neutralized!

It is easy to be deceived. Upon arriving in the capital of El Salvador and not finding oneself in the midst of fighting, a person might believe that the stories about the struggle going on had been exaggerated. In reality, however, the conflict is deep, and the war has dramatic consequences in the daily life of the country and its population.

On a recent visit, the hour-long drive from the airport into the city of San Salvador revived again in my mind the memory of four women whose lives were dedicated to the alleviation of the suffering of the Salvadoran people, who were brusquely interrupted in their journey along that lonely road and taken by security forces to be "neutralized": to be

Continued on page 15, Column 3

LOSING WEIGHT BENEFITS OGHS

A wide variety of techniques can be used to raise funds for One Great Hour of Sharing (OGHS), but one of this year's most ingenious belongs to the Malletts Bay Congregational Church, UCC, of Colchester, VT. Seven members of the congregation committed themselves to eat less during Lent and recruited sponsors to pledge $1 to OGHS for every pound of weight lost by the participant they sponsored. Public "weigh-ins" at the church recorded the starting-weight of the seven on the Sunday before Ash Wednesday and their closing-weight on Easter Sunday morning (*before* Easter breakfast!) The project served to raise church members' consciousness both of their responsibility for service to those in need and of their own eating habits.

An announcement interpreting the project stated, "We are committed to eating less this Lenten season that others in the world may have the right to eat at all." Pastor Charles Erb, who as one of the seven participants himself lost a total of 30 pounds, wrote afterwards to his sponsors, "I know very well I would have taken a much more indifferent attitude had it not been for the fact that I had roughly $80 in pledges for each pound of weight I was trying to lose."

Malletts Bay Church Pastor Charles Erb and Board of Mission Chair Frank Woytowich congratulating each other at closing "weigh-in," each paying off obligation as sponsor of the other.

Immediately after Easter sponsors were notified of the number of pounds lost by the participants, and their contributions were collected accordingly. The outcome of the project was a total income for OGHS of approximately $3,000. As a result, this newest congregation in its Conference (an NICD church, chartered in November, 1984) and one of the smallest (83 members) ended up as a top supporter of OGHS. As Pastor Erb, who admits to being "hooked on this process," says, "The result is good news for all—the weight-losers, the congregation, and those who are aided through OGHS." □

RECORD OGHS GIVING IN 1984

Giving to One Great Hour of Sharing in 1984 topped $2,940,000, the largest amount ever received for OGHS. Promotional costs amounted to less than 7% of the total received, leaving a record net income of $2,738,758 for work of the UCBWM Division of World Service. OGHS income is used to minister in four program areas worldwide: disaster response, refugee assistance, social service activities, and development efforts. The largest share of the offering goes for development programs of partner-churches and agencies in more than forty countries.

About one-third of the Service Division's income is channeled through programs of Church World Service. The balance is used in responding to direct requests to UCBWM from partner-churches and agencies. Some OGHS resources are used in programs in the United States in disaster response situations and refugee resettlement efforts of local congregations.

March 17, 1985, was the Sunday on which most UCC congregations received the 1985 OGHS offering, although congregations and individuals may contribute to OGHS throughout the year. While income from this year's offering is beginning to arrive, it will be several months before possible income figures for the current year can be estimated. Congregations are urged to remit the offering through their Conference office as rapidly as possible, and to urge Conference offices to do the same. □

Volunteers in Honduras

Continued from Page 3

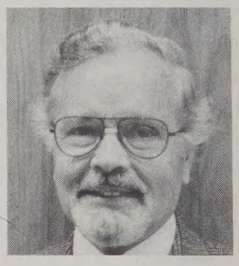
The week was a very busy one. We worked under quite primitive conditions. By night-fall every day there were some very tired arm and shoulder muscles.

An incident which occurred on the day we left Subirana, as we were on our way back to the city, made especially vivid the overwhelming needs of the country, which make work such as Dr. Baker's so urgently necessary. As we were eating lunch in a restaurant, a young shoe-shine boy came in looking for some business. One member of our team agreed to have his shoes shined. Then, as we were finishing our meal and preparing to leave, the boy asked us if he might eat the remaining food on the table. We watched in astonishment as he hungrily devoured the food from all the dishes on the table. This sobering and memorable experience forced us to recognize that for many children in this land hunger is a constant fact of life. □

— Eileen Kruse
UCBWM Corporate Member

Whole Earth News Briefs

On his recent visit to Africa, **EUGENE JOHNSON,** UCBWM Acting Regional Secretary for Africa, had the opportunity of participating in the ordination of missionary Tod Gobledale, who is working in South Africa with the United Congregational Church of Southern Africa. The service took place at an old mission-station of the Board at Mfanefile, north of Durban.



UCBWM has become involved in two significant **FISHERIES PROJECTS** sponsored by partner-churches in Africa. In a new program starting on the Kafue River flats in Zambia, small isolated groups of people who depend upon fishing for a livelihood are being encouraged to put roots down and for the first time build permanent communities. UCBWM is helping in this process as well as providing nets, boats, etc. for fishing. In Ghana, for an older established project of the Evangelical Presbyterian Church UCBWM is providing fishing boats, motors, and nets to fishermen who are forming small cooperatives.

CHRISTINA DEL PIERO has been appointed under UCBWM's Peace and Justice Internship Program to serve with *Servicio Paz y Justicia* (SERPAJ) in Brazil, Chile, Argentina, and Uruguay. A member of Cornwall Congregational Church, Middlebury, VT, and an associate member of the Bautista-congregacional Church of New Britain, CT, of which she also served for a time as student co-pastor, she graduated from Union Theological Seminary, New York, with an M.Div. degree. In her new position Ms. del Piero will be based in Rio de Janeiro and will develop relationships between SERPAJ and Protestant churches throughout the Southern Cone region. She will also work to involve women in both Protestant and Catholic churches in peace and justice efforts. The Internship appointment provides for a period of three months' service in the US following the one year of work in Latin America.

Whole Earth News Briefs

In a new venture in ecumenical sharing of personnel from one developing region to another, UCBWM is providing a grant to help make possible the appointment of **DR. JOYCE BAILEY,** a member of the Methodist Church in Jamaica, to serve as Christian Education Consultant with the Christian Churches' Education Association in Nairobi, Kenya. This appointment, which was arranged through the World Council of Churches, places an experienced and particularly qualified Christian educator at the service of churches in a region where her skills and experience are especially needed. Dr. Bailey, who holds a Th.D. in Christian Education from Princeton Theological Seminary, is designated as an International Associate of UCBWM for the year she is working in Kenya.

A UCC pastor, **REV. HERMAN HARTMANN,** of Bucyrus, OH, and a pastor of our partner-church in West Germany, the Evangelical Church of the Union (EKU), **REV. MAX KORANYI,** of Wuppertal, have begun a one-year exchange, in which each is serving with full pastoral responsibility in the other's parish. Both congregations have been actively involved in preparations for the exchange, in order to gain maximum value from the opportunity. The exchange has been arranged through the UCC EKU Working Group.

On the occasion of the 40th anniversary of the adoption of the Charter of the United Nations, the **UN YEAR OF PEACE** will be inaugurated on October 24, 1985. The symbol of the observance of the Year of Peace has been adopted by the UN General Assembly.

"PASSAGE TO INDIA"
(A Wilke Version)

"The dowry must go!" The dowry is a symbol of repression for women in India, related also to disability. An appeal for this liberation was one of ten clarion calls proclaimed during my three and a half weeks in India and in Japan.

My "traveling seminar" actually was planned over a year and a half ago. "We need you in India," "We need you in Korea," and "We need you in Egypt," were pleas from religious leaders of those and other countries which came to me throughout the sessions of the World Council of Churches Assembly in Vancouver, especially after my presentation on "Health, Healing and Wholeness." So WCC officials began to seek support and find particular "pockets" of program money to sponsor the trip.

Now, 26 days and 30,000 miles later, after 39 lectures, sermons, and talks in five major cities in India (Bombay, Madras, Calcutta, Bangalore, and Vellore) plus some smaller ones, and after 13 such presentations in six days in four major cities of Japan (Kyoto, Kobe, Himeji, and Osaka), and with fantastic, joyous, deeply depressing, wonderfully moving, sharply irritating, and magnificently challenging experiences to treasure and act upon, the trip is over. The ten clarion calls deserve mention:

1. "The dowry must go!" This appeal for women's rights held at a Christian school in southern India and sponsored by Tamilnadu Theological College gave me opportunity to tie together the cause of women's rights and the rights of persons with disabilities in a common cause. The thousand beautiful sari-clad young women did respond, and the cause of ordination of women (only a few so far in both the Church of South India and the Church of North India) became linked to the cause of a blind person's being ordained also. Justice *within* the church, and within society under advocacy from the church!

2. "Fate is not the only answer!" "Destiny need not keep you enslaved to your condition or your disability!" Again and again I used that image of the Lord Siva dancing *over* the prostrate body of Karma (fate), and urged its *original* meaning that the link of fate or destiny *can* be overcome. Such an understanding is absolutely necessary in rehabilitation, particularly in India and also in Japan, where the idea of disability as retribution for past sin is so prevalent. The patient must be a part of the therapeutic team, and must be under-girded with a sense of "I can do it."

3. "Disability need not deter!" I must realize, albeit reluctantly, that my personal situation, traveling alone around the world, taking care of all my daily living activities by myself, has a powerful impact upon my friends in India and Japan, both "able" and "disabled." Thus advocacy programs for disability groups, private counseling for severely disabled individuals, a rehabilitation philosophy for secular groups, and a reincorporated sense of courage emanate from that presence.

4. "Institutionalization is not the only answer—or even the first!" With church groups, with the Second All-India Conference on Rehabilitation in Bombay, where I spoke, with workshops for severely disabled, with diocesan committees, I pushed community response for disabled persons. "You in India—and Japan—need not go through the American cycle of institutionalism and then a crash program in deinstitutionalization." I urged institutions to extend their horizons into the community rather than building walls against that community.

5. "Faith is expressed not only in dropping your crutches!" I proclaimed again and again that God heals not only in miraculous intervention but also in medical science (Vellore Medical Center is a magnificent example), congregational support, community understanding and acceptance, joy and laughter, and a realization that one is already whole in the whole family of God. Many people are hurt and made to feel even guiltier by "healing services" that do not heal.

6. "Use your third eye!" Finding and using alternative ways of fulfilling tasks, whether in daily living activity, as I must, or in other persons' responses, applies to everyone, but especially to persons who are the alienated and disabled of our society.

7. "Schools need the proclamation too!" Reaching out to schools at secondary level especially helps to involve all persons in a whole society.

8. "Infuse secular society!" Our objective here was to reach the widest possible non-Christian groupings in society, a broad spectrum of the culture and the people, through newspaper accounts, secular audiences, and radio and television.

9. "Theological Education must proclaim Wholeness!" This clarion call was given at the Tamilnadu Theological College in Madurai, the United Theological College in Bangalore, and at Serampore University, where I gave the Theological Convocation lecture. What was in fact one lecture at Serampore was in effect 21 lectures, since all theological seminaries receive their diploma-granting from this 200-year-old Royal Charter university near Calcutta, and graduating students from all these seminaries came for the lecture. I underscored "the imputation of wholeness" as a newly understood doctrine within the Christian faith: God sees us as whole, so that our society therefore must see disabled persons also as whole, and certainly the disabled individual must see disabled persons also as whole.

10. "Strengthen family life!" Affirming the value of family life is something we do naturally within the church. We emphasized over and over the importance of such family support for persons with disabilities, both congenital and acquired. □

— Harold Wilke

Dr. Wilke, a UCC pastor who was born without arms, is founder and director of the Healing Community, with headquarters in White Plains, NY.

Chronicle

APPOINTMENTS

Brazil

Christina J. Del Piero, to serve as a Peace and Justice Intern, spending 12 months with *Servicio Paz y Justicia* in Brazil, Chile, and Argentina and 3 months in the US. Intern, 15 months. Home church: Cornwall Congregational Church, Middlebury, VT.

Cameroun

Susan L. Goddard, to serve with the Wycliff Bible Translators. Associate, 4 years. Home church: Rye Bethany Congregational Church, Rye, NH.

Nicaragua

Carol E. Magoon, to serve with CEPAD as a nurse/social worker in a clinic in Ciudad Sandino. Volunteer, 3 months. Home church: First Congregational Church, Ypsilanti, MI.

Carol S. Pepper, to serve with CEPAD. Volunteer, 2 months. Home church: First Congregational UCC, Williamstown, MA.

United Kingdom

Roberta C. Sears, to serve as pastor of York Road United Reformed Church in Woking, England. Associate, 5 years. Home church: Tombstone Community Church, Tombstone, AZ.

International Associate

Joyce H. E. Bailey, to serve as a Christian education consultant with the Christian Churches' Education Association in Nairobi, Kenya. Home church: Saxthorpe Methodist Church, Kingston, Jamaica.

REAPPOINTMENT

Turkey

Alan A. and Mary S. Bartholomew, to serve at Tarsus American School in Tarsus, he as librarian and she as teacher. Appointment, 3 years. Home church: St. Peter's UCC and First United Methodist, Lancaster, PA.

ALTERATION OF TERM

John S. and Karen J. Campbell-Nelson, Indonesia, term extended to 4 years and 5 months through May 31, 1985.

E. Jane and William H. Daniels, Australia, term extended through December 31, 1985.

Alice L. and Verne H. Fletcher, moving from Beirut, Lebanon, where they served most recently as Associates and previously on Team Appointment, to Yogyakarta, Indonesia, where they will serve under Team Appointment, he to teach Ethics and Theology at Duta Wacana Seminary.

Jeanne S. and Ronald S. Fujiyoshi, Japan, term extended to 4 years through September, 1986.

Ana K. and Theodore N. Gobledale, South Africa, transferred from Inanda Seminary in Durban to the Zululand and Northern Natal Church Extension Project at Melmoth in Natal.

Charles T. and Gaby M. Hein, Kenya, assignment for Charles as full-time faculty at St. Paul's Seminary and for Gaby working full-time with wives of students at the seminary.

Martha J. and Nathan L. Knoll, India, term extended through June 30, 1985.

Lucy Rowe, Thailand, term extended to 2 years and 4 months through March 31, 1985.

HOME ASSIGNMENT

F. Scott Anderson (Turkey), 6 months beginning August 1, 1985.

Cerina L. and Richard W. Blakney (Turkey), 3 months beginning June 1, 1985, for study in the Philippines.

John S. and Karen J. Campbell-Nelson (Indonesia), 5 months beginning June 1, 1985.

Ruth Catton (India), 12 months beginning May 1, 1985.

Jane and Theodore Feierabend (India), 5 months beginning March 1, 1985.

Padmasani J. Gallup (India), 6 months beginning March 1, 1985.

Pauline E. King (India), 6 months beginning July 1, 1985.

Martha J. and Nathan L. Knoll (India), 12 months beginning July 1, 1985.

Mary Beth and Richard D. Lake (Philippines), 12 months beginning June 1, 1985.

Alison J. Stendahl (Turkey), 3 months beginning June 1, 1985.

Joy C. and Willie W. W. Wong (Hong Kong), 3 months beginning June 1, 1985.

COMPLETION OF TERM

Jenny Boteler,
India, Sept., 1984-Feb., 1985.

Peter A. Campbell,
India, Sept., 1984-Feb., 1985.

Anne Crane,
Zimbabwe, Nov., 1981-March, 1985.

Alan A. Day,
Honduras, Jan., 1985-March, 1985.

Edwin T. and Roberta H. Doughty,
Honduras, Dec., 1984-Feb., 1985.

David Gaewsky,
Brazil, Feb., 1983-Jan., 1985.

George S. Haskins,
India, Sept., 1984-Feb., 1985.

James and Kathleen O'Dea,
Middle East, Sept., 1979-Feb., 1985.

Sarah Perreault,
Zimbabwe, Nov., 1981-Feb., 1985.

Lucy Rowe,
Thailand, Dec., 1982-March, 1985.

Karen L. Roy,
South Africa, Jan., 1980-March, 1985.

Mary D. Savage,
Latin America, July, 1980-Dec., 1984.

Margaret L. Smouse,
Western Samoa, Dec., 1981-Dec., 1984.

LEAVE OF ABSENCE

F. Scott Anderson (Turkey), 6 months beginning February 1, 1986.

LOSSES IN THE BOARD FAMILY

Harriet J. Nilson, missionary in Turkey (1913-17, 1919-58), died in Pleasant Hill, TN, on February 25, 1985, at the age of 94.

After completing her undergraduate work at Wheaton College in 1912, Harriet Nilson taught at the Adana Girls School in Turkey from 1913 to 1917. She married Paul E. Nilson in 1918, and the couple traveled to Turkey in 1919 to lead the Tarsus American School through several difficult years. In 1926 they were called to Talas to reopen and strengthen the school there. Working as a team and as part of a family with four growing children, the Nilsons built themselves into the lives of the junior high school boys and of the community in Talas. They were tireless in their emphasis on the dignity of labor, the building of character, and concern for every individual, whether village waif or high government official.

After 1952 the Nilsons' work continued in the Mardin and Diyarbakir regions, where both taught in Turkish schools, led Sunday services with Protestant and Orthodox friends, served as chaplains for Americans in military service, toured villages with a well-used movie projector, and opened their home to countless callers. They had the opportunity to watch as several of "their boys" in Talas filled responsible positions in Turkish society. Mrs. Nilson felt that perhaps her most noteworthy service came in the last two years of their stay in Turkey, when

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Chronicle

Continued from Page 13

she with Turkish assistants translated *The Upper Room* for publication in Istanbul. The couple left Turkey in 1958, Mr. Nilson dying ten years later.

Mrs. Nilson is survived by one son and three daughters.

Elizabeth C. Thelin, missionary in China and the Philippines (1925-64), died in Auburndale, MA, on February 22, 1985, at the age of 83.

Having received a B.A. from Oberlin College in 1922, Elizabeth Thelin departed for Foochow, China, in 1925, where she taught English and music at Wenshan Girls School. At the end of her first furlough she married Guy A. Thelin in 1931, the couple returning to Foochow, where they traced new patterns of identification with Chinese faculty and students at Union High School. They entered significantly into the thought and life of local rural people, to whom Guy took his effective program of agricultural extension. The Thelins' loyal, intelligent leadership and deep religious conviction made a rich contribution to the life of the mission.

Following World War II, the Thelins stayed in Foochow for only one more term and then were transferred to the Philippines. Living in a rented village house on the edge of the campus of Southern Christian College, they contributed greatly to the morale and development of a school with much potential and almost no facilities. While her husband expanded the home economics and agriculture curriculums, Mrs. Thelin brought her unquenchable enthusiasm to the school through her classes in English and American history. Reassigned to Dansalan Junior College for their final term, the Thelins repeated their pattern of teamwork in teaching and wider involvement in church and community. Guy Thelin died on July 27, 1969.

Mrs. Thelin is survived by two sons, who are presently serving with UCBWM, Mark Thelin in Taiwan and Bob Thelin in Zimbabwe.

George "Rip" Tracy, teacher in Turkey (1952-53, 1965-72), died in San Clemente, CA, on March 31, 1985.

A graduate of Connecticut Wesleyan and Cornell Universities, "Rip" Tracy dedicated his life to teaching, being honored as the outstanding science teacher in California prior to his retirement. His connection with Turkey began when he and his wife spent a sabbatical year, 1952-53, at Uskudar American Academy for Girls in Istanbul, where he taught physics and mathematics. Following his retirement, he taught chemistry at Uskudar from 1965 through 1971, extending his service one year at a time as he felt his health permitted. During the 1971-72 school year, he taught at Tarsus American School in Tarsus. He then returned to the US but for several years made an annual trip to Turkey in the spring to visit old friends and former students.

Mr. Tracy is survived by a son and a daughter.

Nellie Walker, missionary in China and South Africa, member of the ABCFM staff (1926-54, 1955-63), died in Forest Grove, OR, on January 27, 1985, at the age of 84.

A graduate of Pacific University, Nellie Walker sailed for China in 1926, where she joined the Shaowu Mission following language study in Nanking and Kuling. Due to the unstable political conditions in the area she remained in Shaowu only four months, being evacuated to Formosa, where she remained for six months. She then joined the Foochow Mission and was assigned to Wenshan Girls School, where she taught English and Bible until 1934. In addition to teaching she helped produce school plays, teach Sunday school, and edit the Foochow Mission publicity material.

In 1935 Miss Walker was transferred to the South Africa Mission, where she taught Bible literature and teaching methods at Inanda Seminary, 1935-36 and 1937-40, and at Adams College, 1936-37 and 1940-54. She put her knowledge of library techniques and bookbinding to good use as well, at one point offering invaluable assistance in reconstituting the library at Adams College after it was destroyed by fire in 1947. In addition to her classes and work in the library she counseled students and annually prepared a class of girls for church membership.

Miss Walker returned to the US in 1954 and from 1955 to 1957 assisted in the library of the ABCFM and traveled extensively on speaking tours. In 1957 she became the receptionist at the Board offices in Boston, a position she held until 1963.

GIFTS RECEIVED IN MEMORY OF

Rev. Everett A. Babcock
Dr. and Mrs. H. Telfer Mook
Ms. Elsa K. Schulz

Mrs. Amanda F. Blase
Mr. Robert J. Bevins
Mr. and Mrs. Herbert I. Sauer
Mr. and Mrs. Harry Schuttenberg

Dr. Mary Cushman
Rev. Robert Fell

Rev. Raymond A. Dudley
Miss Margaret R. Blemker
Miss Isabel Hemingway
Mr. and Mrs. Carl H. Holdridge
Mrs. Robert W. Kingdon
Dr. and Mrs. H. Telfer Mook

Ms. Gertrude Hoy
Mrs. William Tegeler

Rev. Paul G. Frankenfeld
Mrs. Martha Artopoeus
Mrs. Helen M. Davis
Mr. and Mrs. Malcolm Davis

Dr. Peter G. Gowing
Dr. and Mrs. Neil H. Potter
Mrs. Sandra Rooney

Rev. Ben Mohr Herbster
Mrs. Martha Artopoeus

Mrs. Lois Huebenthal
Mr. Thomas D. Goodrich
Miss Isabel Hemingway

Mrs. George Jacroux
Miss Janell J. Landis

Mr. Alexander Jefferson, Sr.
Stewardship Council, UCC

Miss Ellen B. Lang
Dr. and Mrs. H. Telfer Mook

Mrs. Velma M. Lerned
Miss Margaret R. Blemker

Rev. Alton E. Loar
Mr. and Mrs. Robert W. Ellis

Miss Gladys E. Lucas
Miss Isabel Hemingway

Mrs. Carl J. Madlinger
Mrs. Frances Schultz Bates
Mrs. Hildegard A. Dietz
Rev. Elmer H. Hoefer
Mrs. Helen P. Schmidtke

Mrs. William H. Medlicott
Mrs. Eleanor H. Bogle

Mr. John Francis Neville
Mrs. Ruth P. White

Mr. and Mrs. Edward Nichols
Ms. Eunice E. Sharp

Mrs. Grace V. Nichols
Miss Grace Lee

Mrs. Harriet F. Nilson
Rev. Everett C. Blake
Miss Isabel Hemingway

Rev. W. Carl Nugent
Mr. Richard G. Nugent

Miss Grace M. Robertson
Mr. and Mrs. Alexander F. Robertson

Ms. Frances Schairbaum
Mrs. Helen M. Davis

Mr. Henry C. Schroeder
Mr. and Mrs. Orville H. Jourdan

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Chronicle
Continued from Previous Page

Mrs. Hilda Seybold
Mrs. Martha Artopoeus

Mrs. Nelle Ringler Slater
Mr. and Mrs. William P. Cordes

Mrs. Florence Stowe
Mr. Dalton Smith

Mrs. A. Betsy Taft
Vermont Conference, UCC

Mrs. Elizabeth Thelin
Mrs. Grace W. Ainscough
Mr. Araxe R. Avedisian
Rev. and Mrs. Everett C. Blake
Ms. Emilie M. and Ms. Anne J. Borek
Ms. Mary Canning
Mrs. Rita L. Clough
Mrs. Grace P. Crawford
Ms. Mabel M. Ericksen
Ms. Edith C. Flagg
Ms. Hortense T. Haynes
Mrs. Dorothy J. Jones
Ms. Ruth E. Kelley
Miss Grace Lee
Ms. Olive E. MacNeil
Mr. D. Ravae Markey
Ms. Frances S. Moss
Mr. Sigrid Eames O'Brien
Ms. Marie Parma
Ms. Carrie A. Rahanian
Ms. Irene Rhodes
Ms. Nellie Shammas
Mr. A. L. Thelin
Mr. C. Milo Thelin
Mr. Llano G. Thelin
Rev. Lloyd G. Van Vactor

Mr. Ross Wilbur
Mrs. Barbara Ann Helling

JCC Response/Africa
Continued from Page 1

ell as European councils of churches.

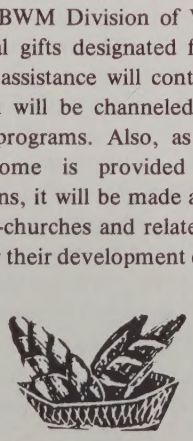
In Ethiopia CWS is working through the Christian Relief and Development Association and the Ethiopian Orthodox Church. Contributions from UCC members and churches assisted CWS in providing the initial airlifting of critical food supplies to isolated Ethiopian villages and the purchase and maintenance of ten heavy-duty trucks and trailers vital for food distribution in a country lacking adequate transportation facilities. Material aid to Ethiopia has included more than 100,000 blankets and 5,000 tents, emergency water containers, 150 tons of high-energy, high-protein biscuits, several thousand tons of vegetable oil, and other special supplementary foods for the seriously malnourished. Local purchase of feed grain has also been made in situations where larger food shipments from foreign governments were not available for immediate use. A large grant has been made to the Ethiopian Orthodox Church to assist its special ministry to orphans. Four heavy-duty vehicles have also just been purchased for use by the Orthodox Church in its disaster and development programs.

A doctor and two nurses have joined three other nurses already seconded by CWS to the Christian Relief and Development Association. These seven medical personnel are working in Geweha Camp, giving special attention to feeding programs for seriously malnourished children and pregnant and nursing mothers.

Recently CWS forwarded $500,000 to the Christian Relief and Development Association for the purchase of seed for agricultural rehabilitation work in Ethiopia. This is the initial phase of a $2.3 million rehabilitation program recently approved by the CWS Committee. This effort will provide seed grain, working tools, water resource development, and, in cooperation with Heifer Project International, animal husbandry assistance, enabling several hundred families to begin farming in an area where there are more adequate water resources.

Experts agree that Africa will need emergency assistance at least for the next five years. Many also agree that this emergency assistance needs to be linked with longer-term drought prevention measures. Seeds, tools, fertilizers, water and soil conservation programs, better prices for farmers, and agricultural training schemes are some of the elements that need attention if food production in that continent is to increase.

Resources for African development programs will continue to be of high priority for the UCBWM Division of World Service. Special gifts designated for African emergency assistance will continue to be needed and will be channeled to critical areas and programs. Also, as additional OGHS income is provided by UCC congregations, it will be made available to our partner-churches and related agencies in Africa for their development efforts. □



El Salvador
Continued from Page 8

raped and murdered and prevented from continuing their humanitarian aid. During the drive I wrote: "Lovers sit embracing along the curbstone of that dangerous airport road; joggers jog sweating in tank shirt and shorts; the sun breaks through the clouds in a blinding moment, and the threatened rain does not come. In less than an hour we are at the Emmanuel Church." One might believe that the dangers had been exaggerated.

Yet, just two months later, one of the pastors of Emmanuel Baptist Church had been effectively "neutralized" in terms of continuing his humanitarian aid to the people within the Salvadoran war zone. Only international pressure perhaps had prevented his "case" from being "solved" in a more permanent way; he was sent into exile and his church deprived of his leadership and vision. He had been "neutralized."

Miguel Tomas took us to San Miguel, in the center of the Eastern Zone, where the confrontation between the security forces and the guerillas was intense, to attend a regional meeting of SERCON, the social outreach program of Emmanuel Baptist Church. SERCON is the abbreviated form of "SER CON MI HERMANO," which means "TO BE WITH MY BROTHER." It expresses well the fundamental intent of the church's program: to offer service to people who suffer the devastating effects of the war in their lives by distributing food, offering medical assistance, and establishing development programs that would help to alleviate the suffering and allow people to maintain themselves as best they could in their own homes on their own land.

At the meeting Miguel Tomas called for obedience to the Gospel, for living life in such a way that any moment one might be required to give one's life for the sake of others. This is the very nature of the suffering servant. His fellow pastor had earlier warned against "the danger of becoming resigned to suffering, insensitive to the pain of others, closing one's eyes: 'there is nothing going on here,' refusing to be involved."

In El Salvador Christians who refuse to be "neutral" before the situation of their brothers and sisters are in danger of being "neutralized"—whether by being killed or sent into exile as a result of their activities, or by being accused of having ties with the revolutionary organizations, or through increasing repression against those organizations which carry on their humanitarian work independent of the authorities' control.

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El Salvador

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The aim of the military's counterinsurgency strategy is to "pacify" the population. But a people pacified and neutralized are not at peace nor have they been granted justice. In his *Un Dia En La Vida* (One Day Of Life), Salvadoran author Manilio Argueta's tragic heroine of contemporary *campesino* life in El Salvador describes that life: "We are born poor and they intend for us to remain poor or they want to make an end to us. We see this in the way they treat us, in the way they get rid of people so easily. We live poor. We live hungry. And even so, they would eliminate us. They would wish that we did not exist, perhaps. Who then would pick the cotton for them? Who would pick the coffee? By any chance are they going to do it? By any chance are the authorities going to set aside those big automatic weapons they carry around so they can terrorize the people, and change them for machetes and a pair of oxen?"

A situation of oppression is an automatic state of war. The hope that the church holds out for the poor of El Salvador is that one day they will have a chance to live in peace, that "swords will be made into plowshares," that they will be dealt with justly. It is for this hope that the churches in El Salvador refuse to play a neutral role in terms of the well-being of the Salvadoran people. And it is for this reason they are in danger of being "neutralized." They need our prayers, our solidarity, our effective action on their behalf, and on behalf of the people of El Salvador whom they serve.

Anna Grant Sibley
UCBWM Peace Consultant, Central America

Middle East Pilgrimage

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"X," in this case a sign of impending financial ruin.

And there were the signs of holiness: the warm faith of Father Elias Chacour, who cautioned us that Christians are called to go beyond justice. "Was the father of the prodigal son just? Didn't he go beyond justice to love the son who had rejected him?" Father Chacour's own story is a testimony of his love for the people of his village, the Arab village of Ibillin in Israel. Despite seemingly insuperable obstacles imposed by the Israeli government, he built a fine school for the children of Ibillin and surrounding villages.

There was the courageous witness of Yehezkel Landau, a religious Zionist peace activist, who sees it as a mandate of his faith as a Jew to seek self-determination for the Palestinians as a way of sanctifying the self-determination already achieved by the Israelis.

If there was a common theme in our discussions, whether in Amman, Damascus, or in Jerusalem, it was a sense of urgency. As one Palestinian leader put it, "the chances for a negotiated peace right now are not good, but they are better than they have been for a while and are certainly better than they will be six months from now." In this respect the US was seen as a crucial factor. There has been some positive movement on the Arab side on the part of King Hussein, President Hosni Mubarak, and Yasir Arafat, and there are some positive signals coming from Prime Minister Shimon Peres and some members of his Cabinet, including Minister without Portfolio Ezer Weizmann, with whom we met. But the stalemate among the Israelis and among the Arabs will likely continue unless there is some outside encouragement from the US, some strengthening of the forces for moderation.

The alternative is not a continuation of the *status quo* of stalemate, as many in Washington seem to believe, but a further deterioration of the situation. In this respect there were frequent references to a place we didn't, really couldn't, visit—Lebanon. For when negotiation fails as a means of remedying injustice, recourse to the gun follows, and in Lebanon that has come to be associated with a militant religiosity that could consume the entire region. □

— Dale Bishop
UCBWM Middle East Secretary

The author traveled to the Middle East March 28-April 14 with Scott Libbey, Executive Vice President of UCBWM; Audrey Smock, UCBWM World Issues Secretary; Gretchen Eick, UCC Office for Church in Society; JoAnne Kagiwada, Christian Church (Disciples of Christ) International Affairs Office; and William Edwards, Disciples' Board for Homeland Ministries. Their program was arranged with the assistance of the Middle East Council of Churches and the American Jewish Committee.